/220 cont./

764 this redemption went to the poor, but now it goes to the mullah. The graves are not dug very deeply (one to two arshin) and sometimes have a side niche in which the deceased is placed (in the "akhret") slightly on his side, facing Mecca. The niche is blocked off with stones or wood and earth is sprinkled over the top. Those present throw handfuls of earth on the grave. Places that are conspicuous and frequented by people, beside great roads and always on a hill, mound, or mountain, are chosen for graves, for in this way honor is shown to the dead. Memorials of the most varied forms and various cost are raised above the graves. Most of them are of sod, but there are also whole mausoleums, for example, the tombs of Alach, Kurpech, Ablai, etc. Graves are honored by the Kirghiz /Kazak/ as sacred places.

779 The Kirghiz /Kazak/ profess Islam. Most of them adopted this faith in the first quarter of the 14th century, during the rule of the khan Uzbek (in the Golden Horde). The teachers of Islam were mullahs of Khiva, Bukhara, and Tashkent. The Kirghiz /Kazak/ consider themselves of the Sunnite sect, i.e., they recognize as holy books the life of Mohammed and others, in
779 addition to the Koran. It is known that the true Sunnites have a
795 deep hatred for the Shiites (who do not recognize these books), hating them even more than Christians. The Kirghiz /Kazak/, however, not only do not exhibit this intolerance, but are instead even indifferent to their religion. Religious strife is foreign to them, and they observe few rituals. In general the Kirghiz
793 /Kazak/ are bad Moslems. Formerly the clerical estate was made up of hadjis (descendants of the fourth generation of Mohammed Ali, who wear the green turban) and mullahs. Later the spiritual leaders (mullahs) were fugitive, barely literate Kazan Tatars who escaped recruit duty in the steppe. Among the illiterate and ignorant people it was not difficult for these people to pose as true mullahs. At present the Kirghiz /Kazak/ have mullahs from their own midst. For their training there are
[892] medreses (schools by the mosques, in Petropavlovsk and Semipalatinsk) where they receive elementary education. Later,

KN 874 [932] There are trade schools whose courses include on-the-job training; these run through the seventh year. In addition there are schools for the physically handicapped. Beyond the middle schools there is a system of technicums, or technical schools, which supply training in such fields as agronomy, zoological technology, medical knowledge (or advanced practical nursing), and pedagogy. More advanced education is given in the higher educational institutions, called VUZ, which KN 873 are the equivalents of colleges and universities. There is, however, only one university proper in Kazakhstan, in Alma-Ata; it gives training through the doctorate in many fields.

KN 874 Beside these formal educational establishments, there are many correspondence courses run by the schools. Some extension work is done among farmers, but this is one of the weakest points in the entire KN [665] Soviet system of education and agriculture. The Party schools prepare leaders and agitators (see Chapters 6 and 8).

PRIMARY AND SECONDARY EDUCATION

KN 872 [873] The pattern observed in the higher scientific and educational fields is also found at the lower school levels. The number of Kazakhs attending school is smaller than their ratio to the population as a whole would warrant. The percentage of Kazakh children in the primary and secondary schools is, however, somewhat higher than the 20 per cent of Kazakhs K 871 in the advanced educational establishments. This means that the pro- [873] portion of Kazakhs receiving education, which is low to begin with, decreases as one goes up the educational ladder.

In 1927, when the Kazakhs composed about 57 per cent of the population of Kazakhstan, 30 per cent of the children in school were Kazakh (see Table 18); apparently the Kazakhs were underrepresented in the schools at the beginning of Sovietization. In 1939, the Kazakhs constituted approximately 43 per cent of the total population of their republic; this ratio probably has decreased since 1939 to about 38 per cent. In 1946, however, only 30 per cent of the children in primary school were Kazakh.

The 1930 law making school attendance compulsory through the first four years accounts for the great increase in the number of children in school between 1930 and 1933. The increase between 1949 and 1951 reflects the extension of compulsory schooling through the seventh year of school. A slight decline followed the initial advance after the passing of each of these laws. The 1930 law had the immediate effect of increasing the number of Kazakh children in school to 40 per cent of the total school population. This proportion was not maintained; in the following decade the proportion of Kazakhs dropped to the 1927 figure of 30 per cent. Similarly, after the 1950 law the total number of children in school increased to 1,346,000 in 1952; by 1954 this total had dropped to 1,200,000.

KN [563] The Soviet regime seems to have adopted a policy whereby it will make provision for no more than 30 Kazakh children out of every 100 children in school in Kazakhstan. This is inferred from the proportion

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Table 18

PRIMARY EDUCATION IN KAZAKHSTAN[a]

Year	Number of Schools	Total Number of Children in School	Kazakh Children in School[b]	Kazakh Proportion of Total Number of Children (%)
1914	ND	105,000	8,400	8
1920-21	2,410	144,000	ND	
1927	3,944	274,000	82,000	30
1929-30	ND	352,000	ND	
1932-33	ND	576,000	230,000	40
1935	ND	797,000	ND	
1939	8,381	1,130,000	ND	
1945-46	7,899	797,000	244,000	30.5
1948-49	ND	1,000,000	ND	
1951-52	ND	1,346,000	ND	
1954	ND	1,200,000	ND	

[a]Tsuhiev 1967, pp. 67-68; Abdykalykov and Pankratova; *Kul'turnoie Stroitel'stvo*, 1960, pp. 58, 251; *Sel'skoie Sovetskoie Entsiklopedita*, 1st and 2nd eds.; *Kazakhstanskaia Pravda*, 19 Feb 54.
[b]Includes all children instructed in the Kazakh language.
ND: No data available.

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of Kazakh school children and from the proportion of Kazakh school teachers (see Table 19). Unfortunately, no data are available on the proportion of Kazakh teachers after 1946, which was the first full school year after the war. Nevertheless, the 1946 percentage of almost 32 per cent is consistent with the last published figures on the proportion of Kazakh school children in the schools of Kazakhstan.

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Table 19

TEACHERS IN KAZAKHSTAN SCHOOLS[a]

Year	All Teachers	Kazakh Teachers[b]	Kazakh Proportion of all Teachers (%)
1914	3,725	ND	ND
1939	42,500	13,500	30.1
1942	30,000	12,900	40.3
1946	37,835	12,000	31.7

[a]Includes primary and middle schools (through the 10th grade). Tsuhiev, pp. 67-68; Abdykalykov and Pankratova; *Kul'turnoie Stroitel'stvo*, 1960, pp. 58, 251; *Sel'skoie Sovetskoie Entsiklopedita*, 1st and 2nd eds.; *Kazakhstanskaia Pravda*, 19 Feb 54.
[b]Includes all those teaching in the Kazakh language.
ND: No data available.

KN 872 Certain other available data add some evidence on this matter. In 1950-1951 the proportions of school children in the total populations of five regions of Kazakhstan were as follows (expressed in percentages): Aktyubinsk, 15.0; Dzhambul, 20.2; East Kazakhstan, 18.3; Guryev, 17.6; and West Kazakhstan, 21.6.[1] Aktyubinsk and Guryev, the regions in which the school children formed the lowest proportion of the population, are primarily herding regions, populated largely by Kazakhs. Hence these incomplete data tend to support the conclusion that Kazakh children are underrepresented in the schools.

K [893] Today the number of people with more education is increasing, but there is no increase in the percentage of children starting school. The base of the education pyramid has not been enlarged.

K 877 Kazakhs resist Soviet education in those areas where education means giving up the traditional Kazakh culture. Even at best the Kazakh children are not being educated in numbers proportional to the total strength of the Kazakhs. This may mean that the Kazakh children are not going to school, or it may mean that some of those who go to school are going to Russian schools. Probably both factors are involved. The Kazakhs in the cities and in the industrial parts of Kazakhstan are accommodating to Soviet life more quickly than the rural, pastoral Kazakhs. Among the rural Kazakhs the traditional views of Russians, of schooling, of Sovietization, of the place of women in school and in life are still maintained. In rural regions the Kazakhs would be most reluctant to give their daughters to be trained in ways alien to their own. Their reluctance would be even greater if, for some of them, education meant giving up their native tongue for the Russian language. The literacy figures lend support to this, since literacy and mass education are closely related. In 1939, the last year for which a breakdown of literacy by sex is available, the literacy rate for the entire population of Kazakhstan was 76.3 per cent. The rate for males was 85.2 per cent, and that for females, 65.6 per cent. The traditional Kazakh view that women should be kept in the home and out of public life has not entirely yielded before the plans of the Soviet regime.

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K KN 872 KN 563 Few data exist on the quality of instruction and the degree to which education in Kazakhstan is comparable to western standards. Certain conclusions are justified regarding the comparability of language instruction in Russian and Kazakh schools, however. The rate of failures in the higher educational institutions may be used as an index of the quality of the instruction offered in the Kazakh and Russian languages in the lower schools, since the graduates of these institutions become the teachers in the lower schools. In 1952 in Alma-Ata, the rate of failure was almost twice as high among the examinees in the Kazakh language as among those taking the Russian language. The rate of failure was 14.8 per cent in Russian, 27.8 per cent in Kazakh.[2]

The inference that the quality of education offered in the Kazakh language is lower than that given in Russian in Kazakhstan is borne out

[1] *Bol'shaia Sovetskaia Entsiklopediia*, Second edition.
[2] *Kazakhstanskaia Pravda*, 24 Sep 53.

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by a number of details. In the city of Balkhash the proportion of teachers who have had higher pedagogic education is lower in the Kazakh school than in the Russian schools. As of November 1953, there had been no school inspector in the Kazakh school system of Balkhash for several years; mathematics, physics, and chemistry were not taught in the Kazakh middle school, and the Kazakh textbooks were generally condemned as inadequate.[1] The situation of minorities within Kazakhstan, such as the Uigurs, is even worse. In 1953, 18 out of 20 Uigurs failed in their language examinations in Alma-Ata; the quality of language instruction was specifically condemned.[2]

It is a matter of record, therefore, that Kazakhs are second-class citizens in the school system of their native republic. A smaller proportion of them attend school, and those who go to the Kazakh schools receive poorer instruction than that offered in the Russian language.

[1] Ibid., 13 Nov 53.
[2] Ibid., 17 Oct 53.